HARAMBEE FLAME

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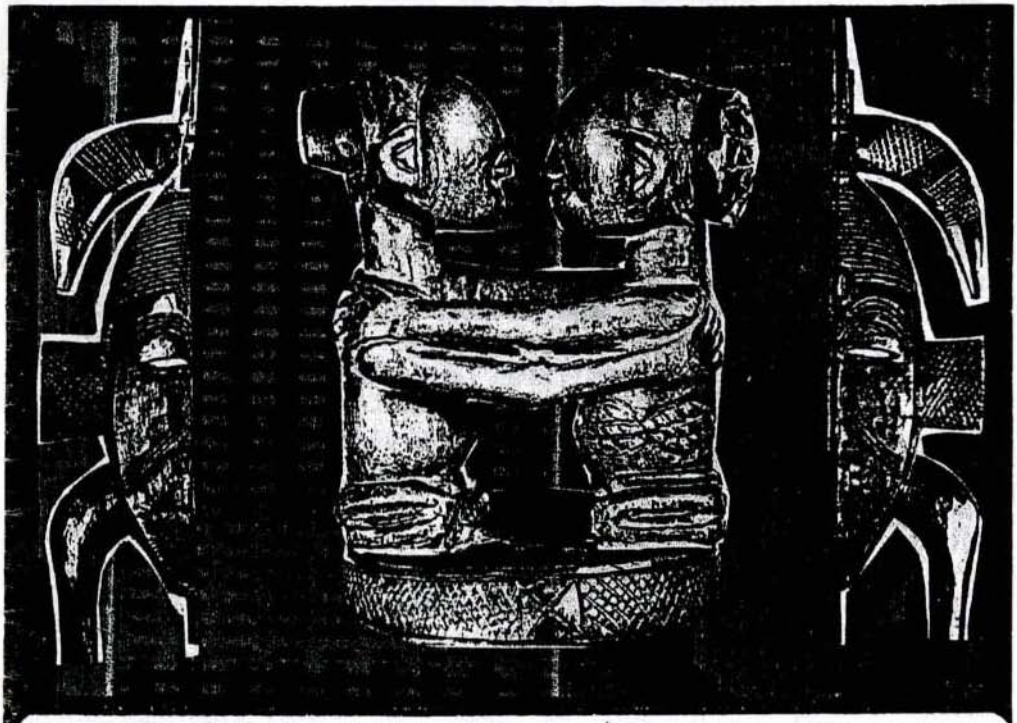

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

To Support the Troops

"We might not agree with the war but we must support the troops." We're hearing and reading this over and over again, not only from Europeans in this country who say they're opposed to the U.S. invasion of Iraq, but from Africans and other people of color here as well. Let's see if we can get a handle on this by looking at what might be an equivalent position. How about: "We might not agree with theft but we must support the thieves"; or "We might not agree with contract killings but we must support the hit-men."

It's understood that the idea that we should support the troops is base on the belief that the troops are, for the most part, young people who are "only" obeying orders. This is true. These are young people, but not **children** or **infants.** The youngest of these soldiers are at least in their late teens. They're old enough to know there's something foul about taking the lives of people who are posing no threat to them. They are following orders, not making policy. But it is the troops, not George Bush and his administration, who are dropping the bombs, launching the missiles, and firing the bullets. The Iraqis who are defending themselves and their country against Operation Iraqi Liberation are facing, in too many instances, Africans from our neighborhoods, who might be our friends, our kin-folk.

Even if we, as Africans, are only or primarily talking about **Africans** when we speak of supporting the troops, what are we doing--hoping they come back to us safe from a mission of European-supremacist drive-bys, smash-and-grabs, etc.? These neighbors, friends, and relatives of ours aren't in Iraq unarmed. They are aggressors with lethal weapons. People are being injured and killed by their actions. But maybe we're believing that, since many, if not most, Africans in the U.S. military are in to get college schooling, training for careers outside of the military, etc., not to maim and kill people the U.S.

government designates as "enemies," they aren't aggressors, aren't responsible. Were **we** their victims, would we accept this nonsense as justification for our victimization? Do we expect the Iraqis to not shoot back at these neighbors, friends, and kin of ours but, instead, to try to get to the U.S. and find George Bush and the members of his administration because they are the ones who ordered the invasion?

If we say we don't agree with the war, what do we mean? Do we mean that we would rather see this act of aggression carried out differently, that we'd prefer the so-called "coalition" consisted of more than, essentially, the U.S. and Britain? Or do we mean that we believe this invasion is unjust and that we are **opposed** to it? If this **is** what we mean, then we don't only want Africans in the U.S. military to be safe; we want them to not participate and/or do everything they can to stand in the way of this unjust action. And if this really is what we mean, then we have to be willing to stand and say it and to give encouragement and support to Africans who refuse to be hit-men or hit-women. Otherwise, we are--to use some old-school terminology--"fakin' the funk."

If we are convinced that this military action is not justifiable and we're **seriously** opposed to it, then we aren't just concerned that our African neighbors, friends, and kin in uniform make it back to us safely. We are concerned about the lives of Iraqis; their right to determine their national destiny, without foreign interference; and their right to manage their oil and other material resources as they see fit.

Chances are, if we are of this position, it is because we see the current invasion and events leading up to it in a historical context. We know that the U.S. government has a track record of military actions based on an unquenchable desire to exercise control over others' lands and resources. The very existence of the United States of **(occupied)** America stands as Exhibit A. We know that this government has a track record of lying to "justify" its usesof military force and cover its actual motives. And we know that hypocrisy and double-standards are hallmarks

of U.S. foreign-policy decisions.

During the Cold War, the U.S. government spoke much of a "domino theory"--the idea that nations stand like upright dominoes and that, if one falls, it crashes into the next, so that a whole series of nations eventually falls. To "fall" meant that a country would come to be influenced by and/or aligned with the Soviet Union, China, Cuba, or/and other of the so-called "communist" nations of the time. This domino theory was little more than a scare tactic employed by this government to retain domestic support for its foreign-policy intrigues and huge military budgets.

But a domino theory applies today in that, with the U.S. seeing itself as the only remaining tough guy on the block, Iraq may be a not-so-dry run for subsequent military interventions. What pretexts might the Bush administration dream up for military interventions in such mineral-rich **African** countries as Nigeria, Congo, or Angola, for instance?

Thus far, as the U.S. is terrorizing the Iraqi people with bombs and missiles, there is no condemnation from the United Nations, despite the fact that the U.S. is a member of this world body and launched its terrorist operation without U.N. authorization. Leaders of individual nations who are being the most critical of Bush aren't backing up their criticisms with talk of imposing penalties on the U.S. Essentially, world "leaders" are alternating between sitting on their hands and using them to cover their mouths and eyes. This isn't going unnoticed by the boys in D.C. They're probably already itching to run roughshod over another country.

Maybe now, some of us are saying, "it's just Arabs." Next time around, will we find ourselves in the position of having to avoid mirrors as we mumble, "it's just Africans"?

-Editor

COMMUNITY NEWS

Drummers Visit the Harambee Afrikan Cultural Organization

Dadisi Sanyika is the Artistic Director of Dembrebrah West African Drum and Dance Ensemble; was a founding director for the Mori Nimba West African Dance Company; is the founder of Golden Thread Productions, an African Aquarian Inner Attainment Company focusing on presenting the Ancient Wisdom teaching for contemporary living; and is otherwise involved in teaching and studying the traditions of our Motherland. As a major part of this involvement, Brother Sanyika is a drummer, primarily playing the djembe, a chalice-shaped drum said to be derived from the mortar that the women of West Africa used to grind the grain that was used to feed their families. Dengani(Leon Caldwell) has visited Ghana, So. Africa, and other countries in the Motherland in his quest for self-discovery. He is also a volunteer for our organization and a professor of educational psychology at the University of Nebraska at Lincoln.

Brother Sanyika had been brought here to Lincoln by U.N.L. from his home base in Los Angeles to do a series of work-shops on African drumming and other elements of African cultures. Dengani and Ron Bolin of U.N.L. made the arrange-ments to get Brother Sanyika out here to the prison for our April 8th. meeting.

After the meeting was called to order and the dedication read, we asked Dadisi to conduct our libation ceremony. His pouring of libation was not only a recognizing and invoking of our ancestors but a history lesson as well, in which he reminded us of great deeds, of rich traditions, of difficult and painful times. After recitation of the organization creed and nguzò saba(seven principles), reading of central committee member reports, and handling other business, we presented certificates of appreciation to three of our members: Jonathan "Preacher" Bolden, for the time and effort he has put in over the past year to help the organization; Ed Greer, for excellence with respect to attendance at meetings; Brother Lott, for the assistance he has given to the Alaga in organizing our library. We also presented a certificate to Brother Sanyika for sharing with us his knowledge, wisdom, and creativity.

-cont. on page 12-

FROM OTHER SOURCES

Organization Formed to Use Gift of Music and Other Arts for Betterment

..."the Artist Empowerment Coalition (AEC), [is] a relatively new organization that is rapidly gaining recognition as a growing power within the music industry...

"Initially conceived by L.Londell McMillan, a conscious attorney who is committed to...contribute to the uplift of people of African descent, the concept of AEC was quickly embraced by Stevie Wonder, Chaka Khan, Najee, DMX, the artist formerly known as Prince, Doug E. Fresh and Roberta Flack. These outstanding artists agreed to mobilize/organize around the basic idea of 'utilizing the gift of music, art and culture to make the world a better place'. Clearly motivated by generations of abuse by the music industry and a desire to end exploitative practices, from its inception AEC adopted a broader mission of empowering the community. Remiiscent of the Black Arts and Culture Movement of the era of the 60s, AEC has set for itself the goal of preserving and promoting culture as a tool to inspire, motivate and empower people, particularly youth and students,...AEC is also devoted to using its 'star power' to promote important causes and issues of vital concern to the community.

"Accordingly, last October AEC and the NAACP Voter Fund hosted a Rally and Bus Tour which brought stars and civil rights/human rights/political leaders to the community to discuss a range of issues related to individual and community empowerment--artist rights, voter registration and education and civic/community participation. And, this past January AEC participated in the Annual Rainbow-PUSH Wall Street Project Conference in New York, providing resource people for a panel on 'The Business of Hip Hop and Youth: Politics and Strategies'..."

-from "Artists Organize to Protect Culture and Empower Community," page 5A, March 27-April 2 JACKSON ADVOCATE (Jackson, MS.)

Africans Mobilizing for Positive Messages in Rap

..."'Tell Black people to turn off their radios and televisions every Thursday', said Bob Law, a long-time media activist in New York, who explained that his recently launched 'Turn Off the Radio' movement is picking up word-of-mouth support while the media still ignores the efforts of the activists and groups he's working with.

"There are people in the streets working with young folks and doing positive things with rap, but the stations do not want to play 'positive rap' or does the media want to tell the story of the movement to clean up the lyrics, he explained...

"Jevon Johnson, 35, works in the Street Teach program sponsored by the Salvation Army in Brooklyn. 'I am in the street every day talking to young people between the ages of 14 [and] 25, and many of them tell me that they see themselves the way they are portrayed in the videos', Mr. Johnson said...

"Hassan Shabazz, 29, co-founder of the Los Angeles-based Foundation for the Study of Hip Hop Consciousness, a think tank, started the 'million plus signature' campaign.

"' When you approach radio stations, they say they are playing what the people want to hear. Our petition drive is to illustrate to radio and television conglomerates that people want change', Mr. Shabazz said.

"'Los Angeles is the gang capitol of the world, and the negative images in rap play a big role in molding the way our youth behave in the streets', Mr. Shabazz said. 'I find that introducing young people to the positive role models in hip hop and Black music in its entirety is very useful'.

"'We plan to use our million signature petition to demand a more level playing field from radio and video programmers, and we plan to create a web site using the million names to create a data base for artists to sell their music', Mr. Shabazz revealed..."

-from "Movements to Clean up Music Lyrics Persist," page 10, April 1 THE FINAL CALL(Chicago, ILL.)

Efforts in Los Angeles to Restore Street Peace

"In December 1991, [a]...serious effort was made among the many gangs in Watts and South Los Angeles to devise a truce and peace movement in the 'hood. On April 28, 1992, a truce was achieved and cosigned by a number of OG leaders and their homies.

"...In 1992, the aim of the young people involved in the truce was to help create jobs, and to end violence by Black people against Black people and constant police abuse... Despite efforts by the police to disrupt the truce, it took root, and spread to every major city in the country...

"LA's new police Chief Bill Bratton is beating the drums about an upsurge in killings in LA...it's so-called 'gang violence'. Yet LA is silencing or firing the peacemakers --activists with street credibility who are trying to re-establish the truce that once dramatically cut killings among Blacks and Latinos/Chicanos. Instead, Bratton wants a 'war on gangs' as part of Bush's 'war on terror'. Mayor Hahn calls street crime a threat to the city's economic recovery. Bratton calls it a national security threat. They want federal forces to come to LA to help wage 'war on gangs'...

"Peace activists trying to win young people to a program of positive social development find they can't compete with unemployment. In LA, it's still easier to get drugs and guns than a job...As Twilight Bey, a peacemaker and community activist says of Bush and Bratton. 'They're camouflaging the problem of poverty by calling it crime'...

"the unity football games and after-parties between the five-deuce Pueblo Bishop Bloods, Broadway five-deuce Gangster Crips and the five-trey Avalon Gangster Crips. The desire for peace on all fronts is strong...

"Bobby Brougham from the organization Exodus, who lost his own son to street violence, recently resigned from a city-funded gang intervention program rather than be silenced or forced to support the political line being promoted by both the city and police. He says, 'The system

expects us to step through a door that was never meant for us. We have to create our own opening'..."

-from "Peace in the Hood: Who Can Deliver," pages 7 & 8, spring TURNING THE TIDE(Culver City, CA.)

Corporations Lined Up for Profits Following U.S. Invasion of Iraq

..."A March 23 New York Times feature asked the question, 'Which companies will put Iraq back together'?..

"Of primary concern regarding this reconstruction is dousing the fires of seven oil wells set by Iraqi forces south of the country, rebuilding Iraq's only deep water port(the harbor of Umm Qasr), building airports, reconstructing power plants and other utility and services istitutions.

"American companies only will take part in what the Times describes as a secret bidding list. The price stands to cost the tax-payers a reported $25-100 billion. Among them are companies with ties to powerful government officials such as Halliburton, the energy and construction firm once headed by Vice President Dick Cheney and its subsidiary Kellogg Brown and Root considered by some to be Texans' biggest nuclear plant builder.

"The Bechtel Corporation, a San Francisco firm considered the largest contractor in the country and once headed by George Shultz, a former Nixon Secretary of State, Casper Weinberger, a Reagan Defense Secretary, former CIA directors William Casey and John McCone.

"Also named was Bechtel's rival, Parsons from Pasadena, Calif.,Louis Berger of East Orange, N.J.(currently under contract to redevelop Afghanistan), and Fluor, which also has ties to former top U.S. intelligence and Pentagon officials.

"Evidently, the documents were so secret that three days later, Associated Press reported Halliburton as winning the contract without any bidding...Actually it was KB&R

division that was awarded the contract...

"Back in mid-February, Bush reportedly asked Halliburton and four other companies to bid on the Iraqi contract. This was a month before the March 19 U.S. strike on Saddam..."

-from "Who's Really Cleaning Up," page 13, April 3 OMAHA STAR(Omaha, NE.)

Bombing: Is It a Family Affair?

..."It turns out that the...general mouthing war propaganda to the venal press correspondents in Qatar has a family history of providing justifications for horrific bombing. Brig. Gen. Vincent Brooks, the deputy operations director of the U.S. Central Command is the son of Leo Brooks, Sr. Brooks, Sr. served as Philadelphia's Mayor Wilson Goode's managing director in 1984 and a year later was the operational commander of the racist siege of MOVE house which culminated in the 13 May bombing of the home and the killing of 11 men, women and children in firebomb explosion that razed an entire city block..."

-from a recently received Partisan Defense Committee (N.Y., N.Y.) news brief

Negotiations Bringing Peace to the Sudan

"The government of Sudan and the rebel Sudan People's Liberation Movement/Army(SPLA) have returned to the negotiation table...The Machakos Protocol--named after the Kenyan town where peace talks took place--was followed up with several diplomatic attempts to preserve the agreements made there...

"To build on the Machakos accords, the government of Sudan and the SPLA have signed a broad-based plan that embraces a governmet of national unity, revenue sharing, equitable representation in the national parliament, free and fair elections, as well as the right to self-determination for the people of southern Sudan...

"The latest agreement, which is an addendum to the MOU on cessation of hostilities between government and the

SPLA, is a seven-point plan seen as a gateway to a new beginning this year. It includes the notification of all troop movements, and supply and resupply of non-combatant items...

"The key components of the Machakos peace process include the recognition of national sovereignty of Sudan as well as the need to include people from southern Sudan in all spheres of government...

"In the interim period, parties have also agreed to establish a government of national unity, promote the peace agreement in their strongholds and abide by a collegial decision-making process within the Presidency..."

-from "Talking Shop," page 35, March 31 NEWS AFRICA (London, England)

San of So. Africa Recognized and Awarded for Knowledge of Healing Plants

"A landmark profit-sharing agreement has been signed providing credit and compensation to one of South Africa's oldest indigeous groups with extensive knowledge of healing plants. The South African San Council and the Council for Scientific ad Industrial Research of South Africa signed an agreement that recognizes and awards the San people living in a remote corner of the Kalahari. The San will get up to eight percent of profits from a diet drug derived from the Hoodia, a plant they use to treat hunger, fever, eye allergies and stomach pain.

"In 1996, scientists isolated the Hoodia's hunger-suppressing chemical component and patented it. But the San, who had shared their knowledge with the scientists, had been left out of the picture. The patent is now worth billions of dollars because the market for a natural appetite-suppressant drug is huge...Payments for the San could reach $1 million to $1.4 million, while royalties could top $7.4 million annually during the 15-20 years before a patent expires."

-from "Indigenous Group Wins Rights to its Healing Herbs," page 15, April 15 THE FINAL CALL

Elections the Topic of African Forum

"Delegates at a weeklong forum on the electoral process in Africa have canvassed the establishment of a common elections development bank into which all African countries will contribute material and financial resources to promote the independent financing of elections on the continent.

"They suggested that this will 'help reduce over-dependence on foreign aid for elections which, in some cases, goes a long way to compromise the sovereignty of African nations'.

"The election experts also suggested that the best way of preventing...political violence...was for respective governments to give official recognition to the status of opposition political parties as alternative political institutions standing by to peacefully replace the government of the day...

"For this reason, they should be involved in all preparatory stages of the electoral process, including the drafting of electoral laws, and constituency boundary demarcations.

"As further means of preventing political violence, they emphasised the need by the African Union and all sub-regional organisations to formulate a Code of Conduct for political leaders to monitor and control their activities, before, during, and after elections.

"The electoral observers" [were] "drawn from over 15 African nations, including Morocco, Guinea, Togo, Benin, Cote d'Ivoire, Mali, Senegal, Burkina Faso and Niger...

"The election experts also called on all African Union and all sub-regional groupings to accord official recognition to all African electoral observer groups, like the Dakar based RISELA, or the Independent Network for the Observation of Elections in Africa...The recommendations were the outcome of the 3-day International Forum held last month in Lome."

-from "Lome," page 44, April 30 NEWSAFRICA(London, Eng.)

LETTERS

I will have gotten out by the time the Saturday(April 5) meeting starts. I'd like to thank the Harambee Afrikan Cultural Organization for letting me sit in your circle. Also, thank you for the different videos I got to watch. I've grown a lot from the group just hearing the brothers words. Thank you. I wish all of you the best as you walk on your path. Also, to the young brothers, remember that there's always somebody out there that loves you. Respect your elders and you shall receive bravery, fortitude, generosity and wisdom. We are all common men. We are equal.

Peace,

Kevin Running Bear

[Running Bear, of the Lakota nation, was a frequent guest at Harambee Afrikan Cultural Organization meetings, representing N.A.S.C.A.(Native American Spiritual and Cultural Awareness). He was released from prison shortly after he wrote the above message.]

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COMMUNITY NEWS(from page 4)

Following a brief break, we began the education portion of our meeting with Brothers Dadisi and Dengani breaking out their djembes(chalice-shaped west African drums). Before playing, Dadisi used one of our wall maps of Africa to speak on the birth place of humankind in southeastern Africa; the process of migrations; the establishments of the ancient nations of Nubia and Kemet and the more recent kingdoms of Songhai, Mali, and Ghana; the achievements of these and other Africa nations; traditional African values; the impacts of foreign influences on African people; etc. After providing us with this background information and insights, Dadisi spoke specifically about the roles played by the drum in African communities and, in answer to questions, explained how the djembe is made and traced some of its history.

Dadisi and Dengani began their drumming with rhythms associated with the Dundun family of drums: the Dundunba, with the deepest bass sound; the Songban, which is smaller and

is considered the heart of the rhythm; and the Kenkeni. According to Brother Sanyika's booklet, AFRICAN DRUM AND DANCE: "At a minimum the Dundun holds the one that unifies the collective of drummers and dancers. The total ensemble replicates the African world view where the polyrhythmic patterns, trinities or families are harmonized in relation to the ONE. The One represents the unityof life, family, community, nation and race."

Next, they played rhythms connected to a sacred ceremony of the Baga people of West Africa to Kakilambe, their name for the Great Spirit. This ceremony, which includes a dance, is performed to summon the spirit of the Creator to bring needed assistance in time of drought, illness of a high personage or infertility in the village.

The brothers also did a performance of Lamba rhythms. These, along with the dances that typically accompany them are used for healing and come from Mali.

In between the playing, Dadisi responded to questions, seeming as comfortable and enthusiastic in doing this as in performing. This was clearly "edutainment" that we were being blessed with. It was also lesson in the concept of unity, both in the sense of Dadisi and Dengani having to be "on the same page" with the rhythmic work of their hands and in the clearly visible joining of the two brothers' emotional/spiritual energy.

We thank Dadisi Sanyika and Dengani for "taking us back home" and thank Dengani and Ron Bolin for arranging Dadisi's appearance.

KUUMBA

PEACE

If people ever realized the true value
of peace
We would want peace instead of diamonds
Gold or hundred dollar bills
If people ever really understood
How wonderful and rare peace really was
It would be advertised in every medium
And everyone would have to have some

If people ever came to the realization
That everyone on earth has a right to
Live in peace and how wonderful that
Life could be if they had it
There would be tennis shoes named after it
Dances called by it
Children named names like Peace Everlasting
And everyone would have to have some
If people ever connected with the idea
Of peace and the spirit of peace
There would be books, movies,
TV programs and conferences about it and
Everyone would be trying to get some
And the people with the most peace
Would be the most respected
If our so-called leaders ever came to know
Peace themselves in their homes
In their lives
They would not be doing all the crazy things they
Are doing right now
And they would be trying to make sure
That everybody had some
If people only knew the value and rarity of peace
They would greet each other
Peace
They would offer each other peace
They would teach peace and show peace
In everything they did and even
The children would ask for peace instead of
Candy
If people ever truly reached a peaceful state of existence
There would be peace dances every Friday
Peace rallies every Saturday
And peace sessions every Sunday
If every home knew peace, every office
Knew peace, every school knew peace
And if every song sung peace and every soul found peace
We would feel so good and we'd be full of harmony
And hap-peeeeeee...
We would say peace instead of thank you
Peace instead of goodbye
Peace instead of I love you
And EVERYONE would have some.

Peace!

-Staajabu

(This sister, who lives in Sacramento, Ca., is the mother portion of the mother/daughter poetry team, collectively called "Straight-out Scribes")

SAN JUAN HILL, IRAQ

why, george
do you want war so bad
why are you so eager
to fill the appetite of unfilled graves
is it really about saddam
and weapons that are banned for him
but okay for you
or links you loudly claim he has
to those you say are terrorists because
they kill with dynamite in trucks
or explosives strapped around their waists
and otherwise take lives with weapons that are crude
unlike you, king george of sophistication
and killing that is "clean"
"surgical strikes" is what you say
but "let their blood flow in the sand" is what you mean

were you a boy in school who was not liked
were you teased and your lunch money taken
i ask because i've watched you, george
and if i'm not mistaken
you have the look of one whose shoulder creaks
from the weight of a long-borne chip
that you dare someone to knock off
now that you have the heart a title gives
"presidency" wears you well
and beats machine-like in your tin-man's chest
it's so impressive when it swells
as your lips move authoritatively and bellicose
as you posture and issue threats
with the confidence of one who trusts
that his own ass will not be on the line
when the time of talk concludes and war erupts

i ask because i've heard you, george
sound 20-mule-team reaganesque
the deceptions and the lies you speak

so interwoven with your talk of god and country
it is despotic rhetoric, george
no more, no less
and your references to evil and to good
is it a god thing, george
a divine right of skin
a manifest destiny you see yourself in
you and your fellow-european friends you
arrogantly declare to comprise
a community of nations that are civilized
you've got your nerve

gas.

-Mondo

ANNOUNCEMENTS

Upcoming Harambee Afrikan Cultural Organization meetings:

Sat., May 3; Tue. 6; Sat., 17; Tue., 20; Sat., 31; Tue., June 3; Sat., 14; Tue., 17; Sat., 28. Our Saturday meetings are from 1 to 3 p.m. and the Tuesday meetings are from 6 to 8 p.m. We encourage you brothers and sisters from the Omaha-Lincoln-area African communities to get involved with us and our programs. For more information, call (402) 479-3379.

For information on how to obtain Dadisi Sanyika's booklet, AFRICAN DRUM AND DANCE: THE RECONNECTION WITH AFRICAN ANCESTRAL WISDOM, write to: Golden Thread Productions; P.O. Box 1334; Inglewood, CA. 900304-1334. Or call (323) 757-0237. The e-mail address is: sanyika@successnet.net

The Aframerican Bookstore, at 3226 Lake St. in Omaha, conducts a number of on-location programs. In May, for example, the Brothers' Book Review group will be discussing FALSIFICATION OF AFRICAN CONSCIOUSNESS by Amos N. Wilson on the 17th., from 5 to 7 p.m. On the 23rd., also from 5 to 7, the Sisters' Book Review group will be discussing AN ORDINARY WOMAN by Donna Hill. For more information on the bookstore's programs, call (402) 455-9200.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(7 Principles)

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Michael Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) - unfilled

Akapo(Treasurer) - John "Preacher" Bolden

Akowe(Secretary) - Todd Adams

Akewi(Librarian) - unfilled

HARAMBEE FLAME Editor

Wopashitwe Mondo Eyen we Langa